

THE BAPTIST RECORD.

OLD SERIES VOL. XXXIII.

JACKSON, MISSISSIPPI, MAY 6, 1909.

NEW SERIES VOL. XI. NO. 18.

Yazoo City.

Notwithstanding the rain yesterday we had a good day. At the close of the service Rev. J. J. Smiley, a prominent minister of the M. E. Church, South, presented himself for membership and was received as a candidate for baptism. On this (Monday) morning he was baptized into Christ's visible kingdom and received into fellowship of His Church. Tonight a presbytery composed of the pastor, W. A. Jordan, Rev. S. E. Tull and Rev. J. G. Murphy will examine him with a view to his ordination as a Baptist preacher.

Bro. Smiley has been an evangelist in the M. E. Church, South, for years and has also had some of the best appointments in the gift of his church. At the recent conference which met at Yazoo City he was transferred to Canton, Mo., where he had one of the best charges in the State. But being out of harmony with the Methodist polity and doctrines he could not conscientiously remain longer in that fold. Bro. Smiley has had this matter under consideration for quite a while and has followed his convictions.

He cherishes no ill will for the denomination from which he has separated. He feels that he can be more useful as Christ's minister in the Baptist fold. If he passes a satisfactory examination (of which I am most certain) he will be open for any field as evangelist or pastor. Of his ability and qualifications I speak assuredly. Let some church wanting a pastor write Bro. J. J. Smiley, Florence, Miss. You will make no mistake in giving him a trial.

Rev. P. H. Fields, of McKensie, Tenn., in the St. Louis Christian Advocate, said of him, "He is a great Gospel preacher, in the fullest sense of the word. Few men can handle as skilfully, forcefully and comprehensively the Word of God as can this big brained, big hearted, simple, yet earnest, magnetic preacher of the Gospel."

Our meeting will begin on 3rd Sunday in May. Rev. T. T. Martin, assisted by his singers, Mr. and Mrs. Scholfield, will aid the pastor. We are looking forward to this meeting. Pray for us.

Sincerely,

W. Alexander Jordan.

April 26, 1909.

Jubilee Alumni Banquet.

Places for the Jubilee Alumni Banquet, May 12th, will be reserved for Seminary men until May 1st. After this date, other

friends will be admitted. Plates are one dollar. Everything points to a great occasion. Plates should be reserved at once. Tickets can be had on arrival.

Leonard W. Doolan,

President.

W. J. McClothlin,

Secretary.

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A Word.

Brother N. R. Stone has resigned his work as delta missionary. We very much regret to see him go. He has touched the work at a vital place. He was doing a work that will have to be done before this promising and important field is taken for the Lord and the Baptists. Brother Stone is well qualified for this or most any other work in His cause. Don't know his plans but he is no man to be idle. Some pastorless church will do well to secure him. His present address is Morehead, Miss.

Yours fraternally,

J. E. Barnett.

Clarksdale, Miss.

—0—

Stonewall.

Our church here at Stonewall has just recently closed a meeting of days in which Bro. Phelps of Eupora did the preaching. Our people fell in love with him. He is a lovable man. He knows the Lord, knows the Lord's Word, and knows how to preach the same. Bro. Phelps is sound in the faith, a true yokefellow, sweet spirited and not shunning to declare a whole gospel.

There were fourteen additions. We expect to have another meeting in August.

Fraternally,

W. A. Lusk.

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Southern Baptist Convention.

I have on hand the cards to be presented to the secretaries of the Convention for the enrollment of messengers at the next meeting May 12th, and I shall be glad to have the names of brethren who contemplate attending so that I may send cards certifying to their appointment. I again request if for any reason after getting the card you should fail to attend you will confer a great favor by letting me know so that another brother may take your place. You will also confer a favor by letting me know whether you have been appointed as delegate by your association, in order that your name may not occur on both lists.

A. V. Rowe.

Some Points of View.

The picture of Mr. Jefferson Davis on the silver service for the Battleship Mississippi. Why should Congress make any ado about it? Why may not every patriot look upon it from his own standpoint? Don't they look at Abraham Lincoln and Grant's pictures that way? If he is still unreconstructed he will grin, if he is still wearing the bloody shirt he will scowl, and if he has forgotten it all in his Americanism he will smile and go on about his business.

But there is another point of view that will effect more people and have a far more dire effect than these pictures, and that has reference to that uncivilized and devilish punch bowl, and all that it stands for, as the principal and crowning piece of that much advertised memorial service. This point of view ought to be made clearer to every American citizen when he calls to mind that about the only scandal that attaches to that world renowned cruise of battleships around the world was the cashing and degradation of two or more of the high officers of that fleet for drunkenness. Is it not a fact that the punch bowl and what it suggests enters into as the fruitful cause of at least ninety percent of all of the defects and failures and scandals of our Navy and Army as well? Why not cut out the seductive punch bowl from the gift of a virtuous and enlightened citizenship to their representative upon the high seas and among the conservators of peace among the nations and supply its place with a high class water set that has only the suggestion of innocence and purity?

J. A. H.

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No Need of Pastors Not Having Help.

I know three young preachers of consecration and ability who will be glad to help pastors in meetings this summer. I can sincerely recommend them all or I would not do so: Bro. B. L. McGee (now at the Seminary), Water Valley, Miss; Bro. H. D. Wilson (now at the Seminary), New Albany, Miss., and Bro. J. C. Grenoe (now at Union University, Jackson, Tenn.), New Albany, Miss. Any who want help will find that any one of these will help them well.

E. L. Wesson.

Letter No. 9.

To a Man Who Said to Me: "Just So You Are Conscientious, It Makes No Difference What You Believe. One Church Is as Good as Another."

My Dear Friend—Please pardon the intrusion of this letter. I have done my best not to write it; but the impression won't leave me. I think I would be false to my own sense of the fitness of things, as well as to what I consider your best interests, if I should fail to write it.

In the course of our conversation yesterday on Christian Duty, you said: "Just so you are conscientious, it makes no difference how one believes; one church is as good as another."

As I see it, your statement is wrong on three counts:

1. One's conscience cannot supplant God's word as the ipse dixit of life.
2. It does make a difference what one believes.
3. One church is not as good as another.

Let us look at this trinity of statements a little.

I. One's Conscience Cannot Supplant God's Word as the Ipse Dixit of Life.

Conscience is not a law-maker. Something else must lay down the rule of life; and then conscience says whether or not one lives up to the prescribed law. If one's ideal standard of life is wrong, then his conscience will also be wrong. A man may be just as "conscientious" when traveling the wrong road as when traveling the right one. He who looks through red glass sees a red world; but if he changes the color of the glass, he also changes the color of his world. Paul was as "conscientious" when he was persecuting as when preaching. But if he was right when preaching, he was much wrong when persecuting—his conscience to the contrary, notwithstanding. The heathen who bow down to "stock and stone" are conscientious. If conscientiousness makes one right, then no man can be wrong, if he will take a little pains to train his conscience.

My friend, I think your mistake lies herein: You have confused your conscience and that something else before your conscience which makes the pattern of your life. Now, your conscience does not cut out the pattern—it takes any given pattern and tells you whether or not your life is like the pattern. But wrong patterns cause wrong lives. Don't tell me how perfectly conscientious you are! I cannot attach much importance to that bit of information until I know what kind of pattern your conscience has in hand.

It depends altogether on how long a man's yardstick is as to how many yards there are in a given bolt. Hugh Miller says: "The mason with whom I served my apprenticeship put his conscience into every stone he laid." That is, at the laying of every

stone his conscience said, "That is laid according to the pattern." Now, the world is full of those who cry, "Lo, this is duty!" but you'll make a great mistake if you let them cut out your life-pattern. The Bible is our rule of conduct, and your conscience cannot afford to hear anything short of that. I commend Luther's words to you, uttered at Worms: "As my conscience is bound by God's word, I cannot recant. Here I stand! I cannot do otherwise; God help me! Amen!" Don't rely too strongly on your conscience until you feel pretty sure it can place its finger on all the commands of the Bible, and, with Luther, say: "I am bound by these."

II. It Does Make a Difference What One Believes.

One's belief is his pattern. Your pants are sure to be a misfit if cut out by a wrong pattern—so will your life. "As one reckoneth in his heart, so is he." There is a very true sense in which one must believe right before he can live right. Once, while traveling, I came to the parting of the ways. I took the wrong way. For five miles I went wrong, and yet I believed with all my heart that I was right. Such is life! As long as there is right and wrong in the world one must believe right before he is sure that he is right. I know but few of us live as nearly right as we believe; but that is no argument against the worth of a correct belief. I know of but few wrong beliefs more dangerous than the one occupying our attention now, namely: "It makes no difference what one believes." It is making the claim that no matter what is embodied in one's creed, it's right! Jesus warned his disciples that the time would come when those who killed them would think they were offering service to God (John 16:2). But if it makes no difference what one believes, then they who thus killed were as right as David was when he put to death the giant of Gath.

I'll tell you what one has a right to believe and embody in his creed: That which the Bible teaches, and all that—and nothing but that. A falsehood is none the less false because some folks believe it. Error is none the less error, and none the less oppose to truth, because it wears the livery of truth and righteousness, and, perchance, is couched in the creed of religious enthusiasts.

Don't tell me how beautifully you believe: tell me where you got the things to which you tie your belief. I had rather have a weak belief hitched to God-given truth, than have a strong faith hitched to man-exalted lies.

III. One Church Is Not as Good as Another.

If one is as good as another, then none of them are very good. Churches gather themselves about certain principles which we call "doctrines." A summary setting forth of these doctrines is called a "creed." The law of cause and effect says that no

church is better than its creed. Some individual members of some churches are a great deal better than their creed—in spite of their creed. Now, at one end of ecclesiology are the Baptist churches, and at the other end is the Catholic church. These two are as much unlike each other as it is possible for two bodies in Christendom to be. You know something of the latter's teachings and tenets. If isn't idolatry in one of its most dangerous forms, then things are not what they seem. The Baptists believe that men are born in sin; that when infants die, they go to heaven as sinners saved by grace—and that without the intermediary work of pope or priest or any such thing. They believe that Jesus Christ is the only Savior; that when one comes to years of accountability, he must accept Him for himself. In a word, Baptists alone believe in the absolute soul-liberty of every individual—the right and duty of every one to repent for himself, believe for himself, and obey for himself.

An Episcopal rector, who tells me he knows that he knows what Episcopalians believe and teach, told me that all Episcopalians who are orthodox insist that none are saved except the baptized. That's a relic of Rome—it's rotten!

In the Southern Presbyterian, Atlanta, Ga., July 30, 1908, under the caption, "Is Re-Baptism Allowable?" I find this statement: "Occasionally we have been asked by a Presbyterian wife of a Baptist husband as to the propriety of her uniting with her husband's church. We have been compelled to reply that unless her husband's church will receive her on her present baptism she has no choice. She cannot, in sincerity of worship, accept a second baptism." If that isn't taking one's religious liberty from him when resistance is a physical impossibility, what is it?

It's giving one a pattern before his conscience is conscious, and then forbidding his taking another later on.

I myself knew a Methodist minister who refused to immerse a lady who had been sprinkled in infancy, and whose conscience told her that that was not the proper way. In the Methodist book of Discipline, the minister is forced to say to parents who bring their children to be sprinkled: "In causing this child to be brought by baptism into the church," etc. Now, until we believe that it is right to force anybody into the church, we cannot believe in any rite or ceremony that takes one's personal liberty away from him and forces a creed upon him. Yet that is what all the leading denominations in this country are doing, from Rome on down through them all until you get to Rome's opposite—the Baptists.

I think you will agree with me in my claim that one church is not as good as another.

Your brother,
R. S. Gavin.

Moss Point.

We have just recently closed one of the best meetings for the six years I have been with the good people of Moss Point.

Bro. W. A. McComb, one of our Home Board evangelists, came to us Feb. 24th, and remained some eleven days.

We had good crowds and fine interest; quite a number were saved and, several joined our church.

One of the best features of the meeting was the work done for the church. Our people were greatly helped. The interest abides with us.

The man behind the message gave added force. Our people will ever cherish the tenderest regard for our good brother because of the message he brought, the work he did and the example he set us.

Our little church gave for evangelism and home mission work combined some \$312. We are to give the month of April to foreign missions. We are very anxious to go up to the Convention having done something like our duty in meeting the apportionment made Mississippi for missions.

C. M. Morris.

Upshaw in Ackerman.

The third Sunday in April was a "high day" for the people in Ackerman. Will D. Upshaw, of Atlanta, Ga., was with us and preached two of the greatest sermons the Ackerman people have ever heard. Our new church house was filled to overflowing at both hours. I never saw the Spirit of God more manifest in my life. Sunday morning his subject was "All Things Are Yours," and Sunday night, "No Room for Christ in the Inn." I can not tell here what he said. He spoke as he only can speak. It seemed that God blessed every word to the good of all who were present.

Bro. Upshaw had been invited here to give his lecture on "Climbing Upward" by Prof. J. S. Vandiver, superintendent of the Ackerman High School and it so came about that we got him here for the Sunday services. It was a blessing to the two churches of the town that we will never forget.

On Monday morning Mr. Upshaw, who is a favorite with the schools wherever he goes, made an inspiring speech to the public school and at 3 o'clock in the afternoon the court house was packed to standing room, the school marching in a body and the merchants closing doors to hear a wonderful address by this remarkable son of Georgia on "The Real Meaning of Education." The enthusiasm attending the delivery of this speech was indescribable, the magnetic orator swaying the crowds with mirth, logic and pathos as he sat in his chair or stood on his crutches. He has been aptly described as "The Georgia Cyclone on crutches," and that is what he is. I wish that every boy and girl who goes to

school for a few months and then quits and marries "out of all their troubles" could hear him. And what he said about a town with two railroads like Ackerman and yet no electric lights was a plenty. So much so that before he left town a petition was going the rounds for the town to issue bonds for water works and electric lights. His address swept the congregation like a tidal wave.

His lecture on Monday night on "Climbing Upward" was simply grand. He had a larger crowd than any other speaker has ever had in Ackerman and held the attention for more than two hours. I think it is due Upshaw to say that he is an orator worthy of the State from which he comes and the reason people do not hear him is because they do not know. To know him is to love him. With open arms Ackerman invites him to come again.

Respectfully,

J. R. Nutt.

Guadalajara, Mexico.

Dear Record—Hurrah for L. E. Barton and the good people of West Point! I expected it of him for I knew him back in college days and am proud to say I am a classmate of his. I would rather read two such letters as his than many of the philosophical and doctrinal papers appearing now-a-days. They are worth much more to my mind; for while the latter may interest a limited number within a small circle, the former go out to the uttermost parts of the earth and bear a message to the heathen.

I was glad to entertain Bro. Barton in my home, if but for one night, when he made a flying trip down here two years ago, and when he went away, I said to Bro. Chastain, "We shall hear from Barton." Brethren, others of you, come and see us, and go home and do likewise.

Fraternally,

R. W. Hooker, M. D.

Glading.

I wish to say through the columns of The Baptist Record that the Lord is blessing me and my people, and that our work is steadily progressing, though not so rapidly as I would like to see.

My last appointment at Berwick I baptized a young man and two girls who united with the church upon a profession of faith during the Sunday School Institute conducted by Bro. J. E. Byrd, our State Board Sunday School secretary.

His time with us was unchangably confined to the two days appointed, or we would have, I surely believe, wound up with a splendid revival. I heartily recommend Bro. Byrd to any and every Sunday School that can possibly get him as the man to tell you all about the Sunday School and stir up an interest in the same, with a

strong evangelistic tendency in all of his lectures. The Berwick church has been for three months worshipping in her new house, her former building having been blown down in a storm two years ago. Some who ought to know say we have the prattiest country church they know of in the State. Better still is the fact that we have a good live Sunday School and an active W. M. W. and splendid congregations at both services.

My last appointment at Hebron I also baptized a young man. Our three deacons here are men of good report. They can always be counted on to lead the church in doing the liberal thing when a collection is taken for missions and benevolence, and they are also active personal workers.

I began the first of the year to preach at Hopewell one Sunday, near Monroe on the Mississippi Central. The members were considerably divided and discouraged, there being a desire on the part of some to disband and join the new churches at Meadville and Eddiceton. The congregations are increasing and we have started up the Sunday School. And now it is an assured fact that a large saw mill will go up at Monroe right away, and Hopewell will be kept too busy looking after the new comers to ever say again "dismal."

After preaching in the morning at Hopewell I am to preach every third Sunday afternoon at Eddiceton where I have a fine congregation at the school house. An iron bridge has just been completed across the treacherous Homochitto River at Eddiceton, which ought to increase considerably the business of this already lively young town. Bro. O. N. Herrington and wife have done hard and faithful work here and also at Hopewell.

If God were not too good and wise to make any mistakes, I would think that our community here at Glading had experienced more misfortune in the past year than she could bear. Though progress is slow, we have a few elect and faithful in the Sunday School, the Wednesday night prayer meeting, the W. M. U., and the regular church work, which is the pledge of a better day to come to us. I ask the prayer's of God's people for this church and community that repentance may come to even the greatest of our sinners, and that forgiveness and love may reign supreme in the hearts of all who name the name of Jesus; also that there may be a great revival in all of my churches. I pray the Lord of the harvest for such throughout our land.

Fraternally,
Joseph Jacob.

No immersion, no New Testament baptism; no New Testament baptism, no New Testament Church; no New Testament Church, no New Testament preachers. Amen and Selah.

J. R. Farish.

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The Catholic Church Still A Persecuting Church.

The little episode in Biloxi, Miss., in
which Rev. W. A. Roper, pastor of the First
Baptist Church, was forced to figure, gives
ample proof that the Catholic Church is
still a persecuting church. In the Times-
Democrat of the 21st we find the following
letter:

Biloxi, Miss., April 20, 1909.
To the Editor of the Times-Democrat:

Mr. W. A. Roper, pastor of the First Baptist
Church, of Biloxi, in a letter dated
April 19, to your valuable paper, takes ex-
ceptions to an article printed in your issue
of April 13, sent by me in regard to his
resignation as pastor of his church in Biloxi.
He attempts to deny that your correspond-
ent stated the facts in saying that he created
a sensation here by publishing an article in
a Baptist paper denouncing the Catholics
of this city as being immoral. I desire here
to quote Mr. Roper's words. After writing
of a revival recently held at the Baptist
church, he makes the following statement:

"Our growth is slow down here. There
are many things against us, chief among
which is the predominating influence of Ca-
tholicism, which has ruled here for more
than two centuries.

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Thursday May 6, 1909.

"Catholicism does not stand for the Bi-
ble, nor for personal responsibility, nor for
moral living.

"Do as you please, only make your con-
fession to the priests and look to them for
salvation.

"It is but little removed from heathen-
ism, and is less excusable, for it is a sin
against the light.

"The standard of morals is very low here,
as is always the case with priest-ridden dis-
tricts.

"A pure Gospel and a high standard of
moral living, therefore, have but little wel-
come among such people.

"Let me say we have some of God's choic-
est spirits here. Pray for us, that the num-
ber may be greatly multiplied.

"W. A. Roper."

When these slanderous statements came
to the attention of the Biloxi Catholics a
storm of indignation swept over the city.
Protestants, as well as Catholics, condem-
ned Rev. Roper for his statements. Judge Z.
T. Champlin, who is probably the leading
member of the First Baptist Church, pub-
lished in the local paper a protest, in which
he condemned in unmeasured terms Rev.
Roper's sentiments, and regretted their pub-
lication.

Several members of the Catholic Church
called at the home of Rev. Roper and caused
him to sign a public apology, which was as
follows.

"To the People of Biloxi:—I, the under-
signed, W. A. Roper, do hereby apologize
to the Catholics in this community for the
contents of my communication to the Bat-
tist Record of Nov. 12, 1908, and do retract
everything therein which reflects on the
Catholic Church, the character and mor-
ality of the priests and congregation and on
the community at large.

"Signed this 27th day of November, 1908.

W. A. Roper,

"Witnesses: P. H. Prieur, A. L. Kreb,
M. L. Michel."

"State of Mississippi.

"County of Harrison, City of Biloxi.

"Personally appeared before the under-
signed notary public in and for said State,
county and city, the above named W. A.
Roper, who acknowledged that he signed
the foregoing statement of his own free will
and accord on the day and year therein men-
tioned.

"Witness my hand this 27th day of No-
vember, 1908.

"A. B. Austin, Notary Public."

Later that night several hundred citizens
gathered at Howard Avenue and Lamuse
street and denounced Roper as a slanderer,
and it was only through the persistent ef-
forts of the cooler members of the crowd
that violence was prevented. Yet Roper
says there was no sensation here. Shortly
afterward a meeting of the congregation
was held, and it was stated on the streets

that Roper intended to resign, but some
members who are of the same stripe as
Roper objected, not wanting him to leave
under the circumstances, and it was voted
that he should remain here until some later
date when the storm of indignation would
blow over. Since Roper's admission that
he told an untruth he has been shunned by
all classes.

The Catholics here represent 85 per cent
of the population, and the First Baptist
Church has a membership of 236 as the
church clerk informed me today. So the
public can readily see, notwithstanding the
resolutions passed by Roper's congregation,
showing their regard for him, why he leaves
Biloxi for pastures new.

Where is that "broad Christianity" Rop-
er and some of his followers boast of?
Where is their Christian charity, when slan-
ders are used as weapons to hurt fellow-
Christians?

Wm. P. Henley."

This gives the Catholic side of the unfor-
tunate affair in Biloxi. There are two or
three things which we wish to say about
this communication:

1. The Catholics of Biloxi are not willing
to let Bro. Roper resign his charge and go
to Kosciusko, Miss., where he has lately
been called, but must use the occasion to
bring to light what they are pleased to call
a slander and throw aspersions upon the
character of Rev. Roper and the Baptist
Church of Biloxi. Roper and the church
say that he is leaving because of the health
of his wife; the Catholics say that this is
false, that he is leaving because he is driven
out by public sentiment. No doubt, Cath-
olic sentiment is against him, but for our
part we know too much about Catholic his-
tory. We prefer to believe Roper and the
Baptists.

2. There is no effort to show that the
statements made by Bro. Roper in the Bat-
tist Record of Mississippi are false. How
did the Catholics of Biloxi meet the state-
ments made? According to Mr. Henley they
met them with a mob. This act is true to
the past history of Catholicism. How did
they meet the arguments of Huss? With
the fires of the stake, and that, too, after
they had solemnly promised him protection.
How did they meet the arguments of the
Protestants of the fourteenth and fifteenth
centuries? With the bloody inquisition. How
did they meet the arguments of the Hugen-
ots? By the massacres of St. Bartholo-
mew's Day, at the pews of which inhuman
butcheries there was a solemn Te Deum
sung in Rome. I shudder for my heart bleeds
at the thought of the blood which incarna-
dines the history of Catholicism. And this
is the way they meet charges today.

3. Mr. Henley confesses that "several
Catholics called at the home of Rev. Roper
and caused him to sign a public apology."
Now Mr. Henley must know, and every

Thursday, May 6, 1909.

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5

right thinking man will agree, that any
confession secured under the conditions in
which Mr. Roper made this confession, can-
not be considered binding. The injustice
appears when Mr. Henley states that "Rop-
er admitted that he told a falsehood." Per-
haps the best thing to have done would
have been for Roper to have let them come
on with the twine and carry out the pro-
gram contemplated by the mob, but under
the spur of the moment he yielded to the
instincts of nature whose first law is self-
preservation.

4. There is a distinct setting of intol-
erance and an atmosphere of "If-we-can't-
kill-you-we-will-destroy-your-character-if-we-
can of the article of Mr. Henley's which is
surprising in a free country like this. And
yet the writer has the audacity in his clos-
ing paragraph to say: "Where is that broad
Christianity Roper and some of his follow-
ers boast of? Where is their Christian char-
ity, when slanders are used to hurt fellow-
Christians?"

Listen at this! Roper and his followers
are the arch transgressors and yet Mr. Hen-
ley admits that a mob gathered and de-
nounced Roper as a "slanderer" and were
"with difficulty restrained from violence."
Hear it, ye lovers of freedom! Hear it, ye
citizens of free America! "And it was
only through the persistent efforts of the
cooler members of the crowd that violence
was prevented." This much is admitted.

4. Now as to what Roper said in his let-
ter to the Baptist Record, Mr. Henley and
all of his tribe had just as well know that
denunciation is not argument and cannot
change the facts of history. Rev. Roper did
not slander the individual Catholics of Bi-
loxi. He stated what he conceived to be the
influence of Catholicism. The question
comes just here, and our correspondent
might do well to give it some thought, why
is it that in Catholic countries there is found
lower standards of morality than in Prot-
estant countries? I am not stating theories
but well known facts. The standard of mor-
als is low in Catholic countries. Proof
abundant can be furnished on this point.

Again, Catholicism does not stand for the
Bible. In the fourteenth and fifteenth cen-
turies it burnt men for reading the Bible.
Only by permission of the priest can Cath-
olics read the Bible, even their own Bible,
today, much less the Protestant Bible. In
the fewest Catholic homes will you find a
Bible.

Catholicism is a religion of "do-as-you-
please" just so long as you attend mass and
confess to the priest. Mr. Henley cannot
deny this. It has not been so many years
since indulgences were peddled all over Eu-
rope. The Catholic Church changes not, we
are told. Then the only reason why in-
dulgences are not peddled now as they were
then is that the enlightened conscience of
the people will not permit. If this is not so,

then the Catholic Church has changed and
is no longer the infallible church.

Any student of comparative religions
knows that Catholicism is not far removed
from Paganism. Last week we had an edi-
torial showing its relation to Buddhism.
Catholic writers admit that they have bor-
rowed from paganism. A Chinaman was
approached by a priest to become a Chris-
tian. The Chinaman said, "Why come I
Christian? Me go your church, not much
difference from my church. You have idol.
Me have him too. You kneel to your idol.
Me kneel too. You burn incense. Me too.
No difference, only my religion much older
than yours. You come join my church."

The thing the Catholics raised such a
howl about was Bro. Roper's use of the
word "immoral." They fail utterly to
grasp the meaning of that word as used by
Bro. Roper. The Standard Dictionary, in
defining the word, says: "Immoral—incon-
sistent with moral rectitude; violating the
moral or divine law; morally wrong; spe-
cifically, contrary to purity." In the eyes
of a Protestant any man who will go fishing
on Sunday or who will take God's name in
vain is an immoral man. In Louisiana to
say that a man did these things would not
be a slander. Some might consider it a
slander if you said that they did not do
these things.

If Mr. Henley thinks Catholicism does not
tend to such violations of God's law we
would like to ask him just this one ques-
tion: Why is it that in Mississippi, a Prot-
estant State, there are laws prohibiting
Sunday desecration, and in Louisiana, which
is largely a Catholic State, there are no
such laws? The moral status of the two
States, from the standpoint of legislation
is proof that the influence of Catholicism
is not salutary.—The Baptist Chronicle.

(We were preparing something to say
about the above matter when the Chronicle
came. The above is so well done that we
adopt it as our declaration, and print it on
the editorial page.—Ed.)

Home and Foreign Missions.

A telegram from Dr. Gray announces that
the Home Board will go to the Convention
with a debt of \$15,000, and one from Dr.
Willingham tells of a debt of \$32,000. The
Home Board received \$283,436. Last year
it received \$265,335. Notwithstanding the
very hard year through which we have just
passed, there appears to be a gain of \$18,101
this year over the preceding one. The Con-
vention at Hot Springs ordered the Board
to lay out its work on a basis of \$325,000.
If it had, it would have closed the year
with a debt of over \$45,000. But as the
work was projected on a basis of a little
less than \$300,000, the debt is only \$15,000.
The outcome has proved the wisdom of the
Board in not using all its authority.

The Foreign Mission Board received \$459,-
000. Its receipts last year were \$402,328.
So it is seen that for the closing year this
Board received 56,672 more than for the
preceding year. Like the Home Board, the
Foreign Board did not lay out its work on
a basis of \$500,000, as the Convention au-
thorized, but on the basis of about \$490,000.
It appears from a comparison of figures,
that each board received more money than
ever in its history.

Mississippi was asked for \$35,000 for for-
eign missions and \$25,000 for home mis-
sions. She gave for foreign missions \$31,-
634, and for home missions \$22,000, making
a total for both \$53,634. Everything con-
sidered, Mississippi is not to be scolded but
praised for the noble part she bore in this
great work.

The Record would suggest as a working
basis for Mississippi \$35,000 for foreign mis-
sions plus the deficit on the closing year of
\$3,336, making a total to be raised for the
ensuing year of \$38,336, and for home mis-
sions a basis of \$25,000 plus the deficit now
on us of \$3,000, making a total of \$28,000.
Then the basis for these two Boards from
Mississippi would be \$66,336. This is as
much as can safely be set down as a work-
ing basis. This would be an increase in
foreign missions over the closing year of
about 22.1-2 per cent, and in home missions
of about 27 per cent. We could reasonably
expect to reach these amounts. If we un-
dertake an extravagant advance it will balk
many and retard the sure and gradual
growth of the work.

To Associational Delegates.

You need not send your names to Secre-
tary Rowe, as the Secretaries of the South-
ern Baptist Convention can get your names
from your associational minutes. Those
who are not associational delegates should
send their names to Secretary Rowe.

The Lord is greatly blessing the services
held at the Second Baptist Church, of Jack-
son. Dr. Nowlin, of Kentucky, is doing
the preaching in a most satisfactory man-
ner. There have been 67 additions to date
and still the good work goes on.

Do not fail to read Dr. Rowe's state-
ment and appeal. Will not every church
and every individual that has not contrib-
uted, do so next Sunday, and will not many
churches which have given make a glean-
ing next Sunday? We can so easily raise
\$2,250 and have it out of the way of State
Missions.

Some Bible Words.

The Lord willing, and the editor permitting, I may have something to say hereafter about other Bible words provided of course, that it seems to be doing good in making Scripture meaning clear and more forceful. For the present, I want to speak of the word Comforter, John 14:16, 26.

That is the word in the old version and none of the new ones have improved on it: only let us be sure we understand what the word means. It does not mean one who soothes or quiets or consoles in the sense of giving an opiate to relieve pain or suffering. The reference of course is to the Holy Spirit, who does not make us unconscious of suffering. He is not a narcotic, but a stimulant. Everybody now knows the various words employed to try to translate the original word *paraclete*—advocate, helper, etc. Kindred words, that is, words from this same root are translated exhort, encourage, admonish, reprove.

A few crude and possibly somewhat offensive illustrations may show what I conceive to be the meaning better than a page of explanations.

I sometimes go down to see the school boys play ball. They have what they call "rooters" whose occupation is to holler when men whom they support make a good play. They do this for the "encouragement" of those who are playing. Mind you that word "encourage," which means literally to put heart into, is the very one the Bible Union version employs to express the work of the Holy Spirit and his agents. That is, men working under his direction or the word of which he is the author. Eph. 6:22. "That he may encourage your hearts." This the boys do by calling on (paraclete) the players to do their best. This figure is seen in the eleventh and twelfth chapters of Hebrews, concluding with the appeal not to forget the "exhortation" (encouragement, paraclete, calling on) "which speaks with you as with sons." But the word comfort and comforter rightly understood is probably the best translation of the word. It means literally (not to give ease from pain) but to get together one's strength for endurance. Notice how often strengthen and might and power and such words are associated with the Holy Spirit. Fort means strength or strong place. Comfort means bringing together all one's strength. You hear people say, "The wind blew like all forts." They mean that it gets all its strength together in one supreme effort. That is what the disciples needed when Jesus was leaving them, and that is what He promised them that the Holy Spirit, the Comforter, would come to make them equal to the ordeal that was before them. That is what Paul speaks of in the first chapter of II Corinthians. The word comfort is used properly in the Revised Version

instead of changing to consolation as in the old version. The lives and the faith of God's people had been in great danger, but God had kept them firm and strong that is, had comforted them—not had quieted them with an opiate.

Nitric acid is also called aqua fortis, strong water, because it burns, it sets a man on fire and it cleanses. That word fortis is the same as the last syllable of comfort.

The musical instrument on which our girls learn to play is commonly called a piano. But the proper name for it is piano forte. It has two pedals, a piano pedal and a forte pedal, that is a soft pedal and a strong pedal. The word forte then again is the same as in our word comforter. The Holy Spirit is indeed a comforter, he brings out all the strength of the instrument. The trouble with most of us is that we have not allowed the Holy Spirit to bring out the full strength of our lives. We keep the foot on the soft pedal instead of the strong one. We live out our lives in the piano, and leave off the forte. Let us learn not only what the Bible teaches about the Holy Spirit, but allow Him to have His way with us. "If ye love me ye will keep my commandments, and I will pray the Father, and He shall give you another Comforter."

P. I. Lipsy.

Antioch Falls Into Line.

Sunday was a red letter day at Antioch. Pastor Haywood and Harvey Dana exchanged pulpits on that occasion, and as it was the day for our foreign mission offering it was a time of more than usual interest. A goodly crowd assembled and the attention was the very best.

Harvey's discourse in the morning was founded on the Scripture, "I will give unto thee the keys of the Kingdom of Heaven." His exposition of it was clear and decisive, his style earnest and impressive and his thoughts chaste and beautiful.

For the afternoon his theme was the great commission, "Go ye into all the world and preach the Gospel to every creature." He said this command was given to the church, and that the heathen must be saved by human agency alone and if we failed in our duty the blood of the lost would be upon our skirts. What an awful thought, what a fearful responsibility! Our souls were thrilled as he pictured the Father looking down from the battlements of Heaven upon the nations who sit in darkness, but no word does He speak, no light does He send to illuminate their minds. The angels too, gaze in sadness, longing to bear to them the message of salvation, but their wings are folded, their lips sealed. Then he described Jesus as leaning far over, looking with yearning tenderness upon them, but He, too, stood with folded arms and closed

lips, waiting for redeemed man to tell them "The old, old story," and lead them to the Savior.

The collection at the close of the service amounted to \$34.60. Our Christmas offering to North China was \$18.60, so the total contribution to foreign missions was \$51.20. This is an advance of 40 per cent over last year.

Antioch Church has licensed but three preachers, according to my remembrance. One of these was the sainted W. W. Bolls, who was in active service as a minister nearly 50 years and hundreds of souls were brought to Christ through his instrumentality. Another is Rev. J. E. Edwards, who is one of the beacon lights of North Louisiana and has wielded a powerful influence in shaping the destinies of those people. The last is our Harvey Dana, who, when a babe was dedicated by his mother to the Lord. She says when she listens to his glowing thoughts she feels like shouting "Hosanna to the Highest—blessed be His holy name."

The church is proud of her sons, for it is a trio that the angels will delight to honor, and we believe that at the last day Jesus will say, "Well done, faithful servants, enter into the joys of your Lord."

Mrs. E. C. Bolls.

Mississippi State Missions 1909.

Churches now helped full time	13
Value of houses of worship	\$ 44,000
Value of pastors' homes	12,000
Churches now helped 3-4 time	2
Value of houses of worship	5,000
Churches now helped 1-2 time	19
Value of houses of worship	41,000
Value of pastors' homes	5,000
Churches now helped 1-4 time	88
Value of houses of worship	80,000
Number of churches now helped 122	
Churches once helped now having full time	37
Value of houses of worship	300,000
Value of pastors' homes	60,000
Churches once helped now having 1-2 time	35
Value of houses of worship	88,000
Value of pastors' homes	22,000
Churches once helped now having 3-4 time	336
Value of houses of worship	178,000
Churches once helped now independent	438
Aggregate of churches helped by State Missions	555
Value of property	834,000

These churches give annually to missions \$30,000 besides what they give to College, Orphans, Ministerial Education, Pastoral Support, etc. State Missions is thus foundation work, and he who helps State Missions helps every good cause dear to the heart of our Lord.

Mississippi State missionaries have baptized 14,945 persons.

Mississippi State missionaries labored in meetings where have been baptized by others 22,491 persons.

Mississippi State missionaries are thus identified with the baptisms of 37,406 persons.

Mississippi State missionaries have organized hundreds of Sunday Schools.

Mississippi State Missions now maintain one Sunday School missionary.

Mississippi State Missions are pledged to help build houses of worship in the State to the amount of \$10,000.

The new lines of railroad are constantly opening new territory both for the business man in all departments of work, as well also for the preacher of the gospel. The spiritual interests of Mississippi must keep pace with material prosperity, and to do this require an aggressive State Mission policy. To fail in this regard is to turn over the cause of evangelism to other people. In too many instances already has our Baptist interest suffered by our inability to be first on the field. There are requests from many places that we must turn a deaf ear to for lack of funds. Will you not help us in this cause even as you help other objects that appeal to you for prayer and money? We ought to have \$50,000 a year where now we spend less than \$25,000.

A United States Supreme Judge lately said that no higher type of patriotism can be displayed than that which supplies one's own people with the Gospel.

In this cause we are laborers together for more effective world wide missions.

In this cause we are laborers together for a better citizenship.

In this cause we are laborers together for a truer patriotism.

In this cause we are laborers together for a higher morality.

In this cause we are laborers together for better homes.

In this cause we are laborers together for our own. As our Lord "came to his own" so in this cause we come to our own.

In this cause we are laborers together with God.

"Give and it shall be given."

"The Lord loveth a cheerful giver."

"It is more blessed to give than to receive."

"Faith without works is dead."

Help us with your money.

Help us with your prayers.

Alien Immersion.

Under this caption of April the 15th was an article written by Bro. S. W. S. which invited discussion, and if admitted, I will step in to make some inquiry, and offer a few thoughts—believing the brother to be on the extreme in some things and too lenient on others. First, I would like to know something about the orthodoxy of the

Baptist Church? This is of vital importance to determine whether or not it would be "alien baptism" in accepting baptized believers of other denominations. Is it not a fact that all the present-day sects sprung out of the 16th century reformation and that since the days of the early church in apostolic times that there has been an "apostasy" and a "dark age" of Roman Catholicism. (Rev. 12:6) lasting 1260 years during which time the people of God were dispersed abroad in the earth, dwelling in caves and mountains and were known only in such sects as the Waldenses, Anabaptists, etc.?

Is it not conceded by all that the Baptists originated with Roger Williams as their founder, who, with a little company of Puritans, migrated from Massachusetts to Providence, R. I. and there under a charter from the King of England established a little colony, and afterward founded the first known Baptist Church in 1638?

I declare by the authority of God's Word and all history that there is no connecting link that binds the Baptist with the Primitive Church, nor is there any other denomination that can claim this right, though God had a church during all this time. Earthly kingdoms may rise and fall but Christ said "the gates of hell shall not prevail against it" (his church). All the way down through this papal apostasy God's everlasting kingdom has been preserved. Just here I would say that all converted people regardless of denominational distinctions, race or color, who have lived since the days of the apostles compose that "glorious Church without spot or wrinkle," Eph. 5:27. Now, is it not a fact that all saved people in all Christendom is in God's Kingdom (or Church). So all believers who are commissioned and sent forth to preach the Gospel are authorized to baptize. God does not restrict it to partyism's, but the Holy Ghost makes us overseers (ministers) of God's Church. Acts 20:28. I heartily agree with Bro. S. W. S. as to the mode (or act). The ordinance is very sacred. It is a symbol of the death, burial and resurrection of our Savior in one sense, and in another, it is an outward act of an inward work. On our part—a death to, or separation from sin. A burial, or putting off "the old man—Adam." A resurrection, or life, new creation or putting on "the new man"—Christ. I have been as brief as possible, I feared a lengthy article might find its way to the waste basket. I hope to hear from Bro. S. W. S. again. I extend to him all the sincerity of my soul.

Yours in Him,

Geo. N. Stewart.

Tylertown, Miss.

Home Missions, total receipts	\$283,436
Foreign Missions, total receipts	459,000
Debt of Home Missions	15,000
Debt of Foreign Missions	32,000
Mississippi receipts, H. M.	22,000
Mississippi receipts, F. M.	31,834
Mississippi apportionment on debt	
H. M.	750
Mississippi apportionment on debt	
F. M.	1500

Brethren of Mississippi let us pay it. Our churches have done nobly in the above and I thank God on every remembrance of them. I thank my brethren and sisters for their noble co-operation and I now appeal one more time that we do with our might what our hands find to do in helping to pay off the debts.

A. V. Rowe.

I am often asked if I am in favor of union Sunday Schools. My answer always to this question is that I am heartily in favor of Baptists, Catholics, Protestants and Jews uniting in Sunday Schools, provided the superintendents, teachers and officers are all Baptists, and the Bible and other Baptist Sunday School literature are used in said schools. Amen and Selah.

J. R. Parish.

The Year Closes.

Brethren of Mississippi, the year closed in Atlanta with a debt of \$15,000 and in Richmond of \$32,000. We ought not to be satisfied to go to the Convention in this condition of things with our two general boards. We can provide for it, we must provide for it. The Home Board apportions to Mississippi the sum of \$750 as our part of the debt on a basis of \$15,000 the whole debt, and as the Foreign Board's debt is about twice that of the Home Board it will take \$1500 to meet our apportionment of this debt.

One Sunday remains in which to do this work before the Convention meets. In the proportion of two to one I urgently call on the pastors and churches and individual men and women who love our Lord and His cause that on next Lord's Day we take collections all over the State and pay these debts. Many of the churches will not have meetings, but the individual effort of brethren and sisters will be needed, and can be given to this end. I plead the honor of the Master and His cause that we rally once more to help in this great hour. Send on the contributions at once as soon as taken so that we may have all ready for the Convention on the 11th.

A. V. Rowe.

News in the Circle.

Martin Hall.

This week we are with Pastor Hailey in a meeting with the 45th Avenue Church, Meridian. Everything looks bright and all indications are that we will have a great meeting.

Pastor T. J. Shipman and his people at the First Church, Meridian, are still rejoicing over the good meeting recently closed. Pastor W. A. Borum, of Oxford, did the preaching and it was well done. People are joining at every service.

Dr. R. A. Venable delivered the address at the closing of the session of the Mississippi Medical College last Friday night. The address was well received and much enjoyed by every one present. Dr. Venable is effective anywhere he is placed.

Rev. L. D. Geiger, corresponding secretary of the Florida Baptist Convention, died suddenly at his home last week. Just three hours before his death he attended worship at his home church, and urged the young people to be faithful and zealous followers of Christ. He was an untiring worker.

Pastor Bryan Simmons, of Brandon, began a series of meetings with Pastor R. B. Gunter at Leakesville last Sunday. They will make a strong team in a meeting.

The Baptist Standard gives almost the entire issue of last week to the Baptists of Louisville, Ky., the Convention city. The cuts of all the pastors, and many of the church houses, with the Seminary buildings, appears. This is splendid in view of the fact that the Southwestern Theological Seminary is located at Waco, but it is brotherly.

At Belton, Texas, the pastor, Wm. B. McGarity, has been aided recently in a meeting by Evangelist A. T. Andrews. Every student in Baylor College except three professed faith in the Savior. Every member of the Senior Class is now a Christian. The church gave \$1,000 to the Education Commission, represented by Evangelist Andrews.

Will not every pastor in Mississippi begin now to have systematic collections for our mission work during the next Conventional year? Surely the distressing financial condition of the work for the last six weeks should drive us to more regular and systematic giving.

At the navy yard, Charleston, S. C., for a long while there has been no preaching and no service of any kind except such as

the Catholics furnish. Recently the First Baptist Church, Dr. B. Lacy Hoge pastor, has organized a Sunday School and preaches twice a month, on the yards. It is proposed to build a chapel and hold regular services, placing a pastor in charge.

The West Texas Baptist Sanitarium has been located at Haskell City. The city offered \$10,000 and secured the prize. Pastor Arbuckle and his people are happy.

Evangelist W. P. Price did a great work at Jacksonville, Fla., a short while ago in a meeting with the Riverside Church. It was a small mission church, but the earnest presentation of the gospel drew good crowds, and there were 20 added to the church. Effective work was done at mid-day preaching to the railroad hands.

June 1st the Texas brethren begin a campaign to raise the balance of the \$200,000 on the endowment fund for the Theological Seminary at Waco. They will raise it and more.

Soda Cracker Logic

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WHAT THE CHRISTIAN NEEDS MOST.

A Mission Hymn.

(God loveth a cheerful giver. II. Cor. 9:7.)
O teach me, Lord, just how to give,
That I may know the joy to live;
Then I will fain thy love proclaim
In honor to thy holy name.

O teach me, Lord, just why to give,
For giving only makes us live;
Then I will bring thy tithes to Thee,
And I thy servant then shall be.

O teach me, Lord, how much to give,
That I may strive the more to live;
Then I will try my dues to meet,
And lay them freely at thy feet.

O teach me, Lord, my life to give,
That I may here begin to live;
Then I will give my means my all,
And answer quickly to thy call.

I thank Thee, Lord, that Thou has heard
My prayer! For in thy Holy Word
These things I ask I now may know
Neath Calvary's Cross and crimson flow.
Carl M. O'Neil.

Her Two Treasures and Her Heart

(Missionary Edgar L. Morgan in World).

The year's work had almost ended, the school had been closed and the girls had all dispersed to their homes. There had been no end of care, anxious thought, prayer and pains. Like John Eliot, she believed that "prayer and pains through faith in Jesus Christ can do anything," and though care had so overwhelmed her at times that sleep had fled from her eyes, and desire for food had gone, she labored in hope.

While she was musing silently she suddenly said to her husband: "If I could have my wish, what two persons do you suppose I had rather see and where do you think I'd rather be than anywhere else in this world?" To him there came the thought of the aging father and mother; a group of brothers and sisters, a circle of friends, but about which two of all these could she be thinking? No, he could not tell. Well, it was not the girlhood friends, nor the sisters, not even the parents whom she had left to come to this far-off land; it was two of her Chinese girls, and she wished to be in their villages and perhaps strengthen them. They were new believers in Jesus, and as the Chinese New Year was approaching she thought of how severely they might be tried.

The younger, a daughter of a heathen mother who fiercely antagonizes the believing father, was only 7 years old. So tiny, so young, the solid, earnest way she prayed and told the heavenly Father he could make her a good girl, and the serious simplicity with which she let her little light shine, had endeared her to her teacher's heart.

The second had entered with bound feet, the only one of this kind, and was wild, mischievous and hard to approach, giving trouble, causing anxiety—at last the grace of Christ conquered her, and she yielded to the mild sway of his love. Changed, altogether changed! She unbound her feet, and became a force for good; in no other girl in school has there been a greater change than in her. These were only two of some eight out of the 32 in school, whom Christ had made anew, the first fruits of a fuller harvest soon to be.

Do you wonder, then, that this woman wished of all the people in the world see these two? They were some of her jewels, her treasures, and true to the Master's word her heart was with her jewels. These are the joys and reward in Christ's work.

"Christ gives the best. He takes the hearts we offer
And fills them with his glorious beauty, joy and peace.

And in his service as we're growing stronger,

The calls to grand achievements still increase.

The richest gifts for us on earth, or in the heavens above

Are hid in Christ, in Jesus we receive

The best we have."

This story of my sister illustrates how our hearts come to be filled with love for our work in China, and explains the homesickness some missionaries suffer while in America on furlough.

Chefoo, China.

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Congressman Adam Byrd--

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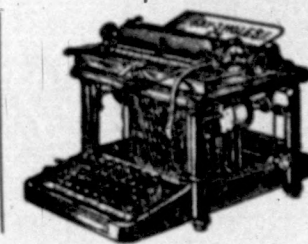
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1 No. 3—Good as new.... 48

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HAMMOND.

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That surrounds each other's lives;
See the naked heart and spirit,
Know what spur the action gives,
Often we should find it better,
Purer than we judge we should,
We would love each other better
If we only understood."

Hederman Bros.,

Book and Job

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WOMAN'S WORK

Mrs. Julia T. Johnson, Editor, Clinton, Miss.

(Direct all communications for this department to Clinton, Miss.).

Woman's Central Committee.

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President of Central Committee.

Mrs. W. R. Woods, Meridian,
Secretary of Central Committee.

Mrs. W. S. Smith, Meridian,
President of Sunbeam Work.

Mrs. Martin Ball, Winona,
President of Young Woman's
Auxiliary.

Officers of Annual Meeting.

Mrs. J. D. Granberry, Hazle-
hurst, President; Mrs. Paul Smith,
Meridian, Vice President; Mrs. G.
W. Riley, Jackson, Recording
Secretary.

To the Y. W. A. of Mississippi:

My Dear Young Friends—
I am sending you another little
message from the Training
School.

We are now in the midst of our
fourth quarter. How long we will
be saying our good-byes and leav-
ing this dear school for our dif-
ferent homes. Some of us to re-
turn and some to go to their
fields of work.

This has indeed been a happy
and profitable year with us. I
cannot begin to tell you what it
means to be here. We have so
many advantages. Our teachers
are beyond question, the very
best. Then the influence that is
thrown around us, meeting so
many returned missionaries, being
with girls whose only thought is
better service.

How happy we are that the
Master has counted us worthy
to carry the Gospel to those in
darkness.

This has been the happiest,
shortest and busiest year of my
life. I do sincerely thank you
dear girls for the support that
you have given me.

I trust that the dear Father
will lead some of you to this won-
derful school. Oh the need of
trained members! We have so
many urgent appeals for help. I
pray that God will lay His hand
on some of our dear Mississippi
girls and that there will be more
than one representative from our
State in the Training School next
year.

If we could realize the need
more fully, surely more would
say "Here I am send me," and
our boards would not have such
a struggle for money.

I give you a quotation from
Miss Abernathy, one of the Train-
ing School graduates of last year
who is now in Chefoo, China.

It is this:

"We do so much need more
workers here. Just across the
bay here in plain sight is a town
of 10,000 Chinese and only one
Christian in the town. This one
Christian has built a chapel and
school room and given them to
the Baptists, but there is no one
to go over there to teach them or
preach to them. It is pitiful to
hear this man beg that some one
will go over and teach his people
of the Christ. Mr. Stephens goes
over and preaches when he can,
but Mr. Smith can't do every-
thing. The man now says he will
also give a home to any one who
will go over and teach. This man
has been begging for six months
for some one to go but there is no
one to go. Why? Oh why is it
after all these two thousand
years since Christ said 'Go ye
and teach' there can not one be
found to go to this town of 10,000
people who know Him not?"

Help us pray that the Lord of
the harvest will thrust forth la-
borers. When I think of all
God's children in America I won-
der, wonder why more of them do
not come to this country to tell
of the wonderful Savior. I be-
lieve with all my heart that God
would have some of His very best
to do His work in America, but I
also believe there are some in
America who would better serve
their Savior in a foreign field. I
am so thankful that God let me
come. These have been the hap-
piest months of my life. I do
hope some of the dear Training
School girls will come out next
fall."

We hear many appeals as ur-
gent as this from both home and
foreign fields.

And now may God's richest
blessings rest on each of you. Do
hope some of you can come to the

convention. Again asking your
prayers, I am,

Yours in His Service,
Pearl Caldwell.

We are grateful for this kind
letter from Miss Pearl and thank
the Y. W. A.'s of Jackson, Colum-
bus, Meridian, Durant, Aberdeen,
Clinton, Brookhaven, Gallman,
Oxford and Winona for their con-
tributions to her support.

Do hope others will send their
contributions as early as possible
to the treasurer, Mrs. Oscar He-
rancourt, 423, 26th street, Louis-
ville, Ky.

Let us all do our best to this
loved pupil, and continue to cheer
her with a liberal offering right
away.

She is our real missionary.

One of Virginia's Y. W. A.'s
has just adopted the following
plan of work: "We have divided
the year into quarters, and also
the Auxiliary into four commit-
tees, each part with one definite
thing to work for, and one quar-
ter to work in.

"We have found this an excel-
lent plan, and it gives each mem-
ber something to do during the
year."

We are glad to welcome Ox-
ford, Brandon and Mize Young
Woman's Auxiliaries to our num-
ber and hope to hear from others.

Your Leader,
(Mrs.) M. Ball.

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into five hundred and thirty-four
of the languages and dialects of
the earth is the greatest single
literary achievement of all his-
tory. That has laid the founda-
tion for all the missionary work
that has been built upon it.

The Anvil of God's Word.

Last eve I paused beside a black-
smith's door,
And heard the anvil ring the ves-
per chime;
Then, looking in I saw upon the
floor
Old hammers worn with beating
years of time.

"How many anvils have you
had," said I
"To wear and batter all these
hammers so!"

"Just one," said he, and then,
with twinkling eye,

"IT WEARS THE CROWN."
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100, 250, 500. Druggists.

"The anvil wears the hammers
out, you know."

And so, I thought, the anvil of
God's word.

For ages skeptics' blows have
beat upon;

Yet, though the noise of falling
blows is heard,

The anvil is unharmed, the ham-
mers gone.

The First Book.

The printing press in 1450 is-
sued its first book, a Latin Bible.
The mariner's compass and the
steam engine soon followed, guid-
ing man and giving him a new
motive power. And so, just as
Luther's hammer was heard nail-
ing his theses to "All Saint's"
door, God was loudly calling all
saints to rally about the reform-
ed standard and give the Bible
to the common folk; and to go on
swift keels and wheels to the very
bounds of the earth with the mes-
sage of salvation.

First American Bible.

The first Bible printed west of
the Atlantic was the famous In-
dian Bible, translated into the na-
tive tongue by John Eliot, which
has now not one living reader.

Eliot likewise created for his
beloved children of the forest a
new literature, translating a cate-
chism, psalter, grammar and prim-
er, followed by "Baxter's Call."

Baptists and the Bible in Foreign Lands.

Japan, the land long closed
against missionaries, was opened
through finding a leaf of the Bible
on the waters of the Sea of Jap-
an. Soon after the gates were
opened Baptist missionaries were
on the field.

In 1853 a gentleman of high
rank found a page of the New
Testament in the waters of the
Japanese sea and learned through
an interpreter that it told the
story of the true God. This was
one of the incidents that led to
the opening of the nation to for-
eign commerce and the changes
that have come in Japan are very

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nervous debility, lack of vigor, weakened
manhood, failing memory and lame back,
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the follies of youth, that has cured so many
weak and nervous men right in their own
homes—without any additional help or medi-
cine—that I think every man who wishes to
regain his virility, quickly and quietly,
should have a copy. So, I have determined
to send a copy of the prescription, free of
charge, in a plain, ordinary sealed envelope,
to any man who will write me for it.
This prescription comes from a physician
who has made a special study of men, and I
am convinced it is the surest-acting combi-
nation for the cure of deficient manhood and
vigor—failure ever put together.
I think I owe it to my fellow man to send
them a copy in confidence, so that any man
anywhere who is weak and discouraged may
stop drugging himself with harmful patent
medicines, secure what I believe is the quick-
est-acting, restorative, upbuilding, SPOT-
TOUCHING remedy ever devised, and so
cure himself at home quietly and quickly.
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Or as if you were going to die?
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give up? Are you physically or
mentally overworked?

If so, your liver or your kidneys are
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serious affections. Bright's disease is
especially dangerous. It could be kill-
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clearly traceable to the influence
of the Bible. In no land have
our missionaries a warmer recep-
tion than in this growing island
nation.

Mr. Jones, who was sent to
Siam by the Baptists of the Unit-
ed States, laid the foundation for
the Bible in Siamese. He com-
pleted the New Testament in 1844,
but was not able to finish the Old
Testament when his health failed.

The first work attempted on be-
half of the Chinese was by the
English Baptists. Dr. Joshua
Marshman, in India, began the
study of the Chinese language in
1806, the year before Morrison
went to China, with the intention
of translating the Scriptures into
that language. After fifteen years
of labor he completed the New
Testament. This work was fol-
lowed by the labors of others, but
the Baptists have always had a
large part in the work in China.

Africa is still a scene of hor-
rors, but even in this dark conti-
nent the Bible has gone in its di-
vine power and the black men
have been made white of heart,
gentle in spirit, forgiving instead
of murderous and these men who
are supposed by many to be be-
yond hope are found seated and
in their right mind as a result of
the Bible's mighty work.

Bible Work of Southern Baptists.

The Southern Baptists worked
with the Baptists of the North
until 1845. The organization of
the Southern Baptist Convention
with its Bible Board appointed in
1851 was the channel of work for
the Southern constituency. In
1852 the Bible Revision Associa-
tion was organized in Memphis,
Tenn., "to aid in conjunction
with the American Bible Union in
procuring a pure version of the
English Scriptures." The For-
eign Mission Board was made re-
sponsible for the Bible work in
foreign fields and they have right
nobly done their work. In the
natural development of things the
Sunday School Board with head-
quarters in Nashville, Tenn., have
become responsible for a large
share of the Bible work in the
home land.

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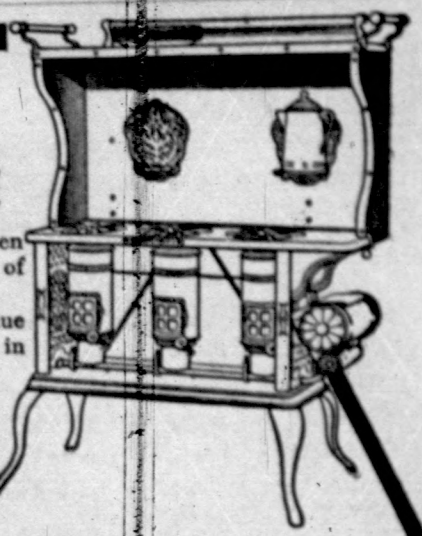
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Deaths.

Richard Coxwell.

Dameon Richard Coxwell was born near Macon, Ga., Nov. 9, 1833, died at his home near Haleshurst April 27, 1909.

He came to this county in 1855 and settled on the place where he died.

He married Miss Patrick Aug. 27, 1863, and from this union 12 children were born, only four surviving him, two boys and two girls.

He also leaves a widow to mourn her loss, as he was married the second time about six months ago.

He will be greatly missed in Damascus Church where he was a member so long.

May God graciously bless the bereaved ones.

Fraternally,
R. L. Bunyard.

Mahala Brannin.

Mahala Brannin, April 22, 1909, 8 p. m., at Buena Vista, Miss., was 94 years, 2 mos. and 13 days old; had been a member of the Aberdeen Baptist Church for 63 years, a dutiful daughter, a faithful wife, a devoted mother, a Christly woman in all these years. At her death she left living 1 daughter, 27 grandchildren, 71 great grandchildren and 11 great great grandchildren. She had but little of this world's goods, but I feel sure she had stored away in the mansions above wealth enough to purchase a home that's everlasting and furnished with all that head, heart and imagination could conceive of, and where there is unalloyed happiness. She was buried at Aberdeen, Miss.

By her Brother in Christ,
A. J. Brown.

In Memoriam.

Whereas in the dispensation of Providence, it has pleased God to take from our midst, one of our beloved and one of our charter members, Mrs. Laura Bonner, whereas our hearts are made to sorrow because of our loss in her departure, Therefore we the W. M. U. of Smyrna Baptist Church, adopt the following resolutions:

Resolved, that in her death our

Union loses one of its most valued, consecrated members, who was ever ready with a helping hand to assist in every movement for the cause of Christ.

Resolved, that we extend to the bereaved children our sincere Christian sympathy, pointing them to Christ, the never-failing Comforter.

Resolved, that a copy be sent for publication to The Church Messenger and to The Baptist Record.

Resolved, that a copy be placed on the records of this Union.

Your committee feel constrained to say that they are deeply impressed that God is calling those ripe for the harvest.

Respectfully submitted,

Mrs. Ida Martin,
Mrs. Annie Hall.

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Consolation.

There are times often, perhaps every day, when a person needs turn to something or some person for some sort of consolation. Along this line the "Evangelical Message" suggests the following:

If you have the blues, read the twenty-seventh psalm.

If your pocketbook is empty, read the thirty-seventh psalm.

If you are losing confidence in men, read the thirteenth chapter of I. Corinthians.

If people seem unkind, read the fifteenth chapter of John.

If you are discouraged about your work, read the one hundred and twenty-sixth psalm.

If you find the world growing small and yourself great, read the nineteenth psalm.

If you cannot have your own way in everything, keep silent and read the third chapter of James.

If you are all out of sorts, read the twelfth chapter of Hebrews.

Have you a kindness shown?

Pass it on.

'Twas not given for you alone,
Pass it on.

Let it travel down the years,

Let it wipe another's tears,

Till in heaven the deed appears,

Pass it on.

Gold Spectacles FREE!

Write and Get a Handsome 10-karat GOLD Pair Of The



Not Only For Trial—But to Keep Forever.

DON'T SEND ME A CENT

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I want you to thoroughly try them on your own eyes no matter how weak they may be, read the finest print in your bible with them on, thread the smallest eyed needle you can get hold of and put them to any test you like in your own home as long as you please.

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Just Do Me A Good Turn

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Won't you help me introduce the wonderful Dr. Haux "Perfect Vision" Spectacles in your locality on this easy, simple condition?

If you are a genuine, bona-fide spectacle-wearer (no children need apply) and want to do me this favor, write me at once and just say: "Dear Doctor:—Mail me your Perfect Home Eye Tester, absolutely free of charge, also full particulars of your handsome 10-karat GOLD Spectacle Offer, and address me personally and I will give your letter my own personal attention. Address:—

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GEORGE BURNETT, J. HENRY BURNETT

A Woman's Idea of Summer Comfort.

To every woman, especially the woman who keeps house, the topic of summer comfort in the home is one of never-failing interest.

This is particularly true where comfort in the kitchen is concerned, as it in this one room that the most trying part of the work is done, such as cooking, baking, ironing and heating water for wash-day purposes. Even in cool weather such work is not altogether welcome, but it becomes drudgery on days when the mercury is trying to jump through the top of the thermometer, aided by a hot stove that diffuses its almost unbearable heat through the kitchen.

But such days are past. With the New Perfection Wick Blue Flame Oil Cook Stove, kitchen drudgery becomes kitchen comfort, for this wonderful stove is so constructed that it not only produces quick results, but does it all without perceptibly raising the kitchen temperature.

All this means real comfort to the woman who works in the kitchen, especially when considered with the added advantages in the saving of time; in the doing away with all carrying of coal, wood and ashes; in having a stove that can be turned on or off, high or low, as required; and in not having to keep it lighted when not in use.

Then there is the saving of fuel to be considered; and it is here also that the New Perfection excels. Although equipped with three burners it has but one oil reservoir, thus reducing three separate filling operations to one. Besides all this, the "New Perfection" is the only oil stove built with a cabinet top. Its commodious top shelf is particularly useful for warming plates and keeping food hot after it is cooked. In addition there are two drop shelves on which may be set the teapot or coffee pot and small cooking utensils. Also has two racks for holding towels.

Altogether the "New Perfection" is a stove of wonderful utility. Its extremely handsome appearance sets off any kitchen to full advantage. It is superior to the hot coal range no matter what the point of comparison may be—or whether regarded as a sum-

mer stove only or as a stove for year 'round use.

Another household article of unusual convenience is the Rayo Lamp, a scientifically constructed lamp that will adorn any room—whether library, parlor, dining-room or bed-room. The Rayo Lamp gives a mellow steady light that does not tire the eyes. Its center draft burner of the latest design and its fine porcelain shade make it a lamp of combined usefulness and beauty.

The New Perfection Wick Blue Flame Oil Cook Stove and the Rayo Lamp constitute two household articles that will meet any woman's idea of home comfort. In the thousands of homes in which they are already used they are making things cheerful because of their absolute safety, great simplicity and wonderful convenience.

For Better Starching

A teaspoonful of melted paraffine in hot starch gives a much better finish to linens than starch alone.

Paraffine is wonderfully handy to have about the house—useful somewhere, somehow, from Monday to Saturday.

Pure Refined PARAFFINE

is an admirable finish for uncarpeted floors. A little added to hot wash water loosens dirt from soiled clothes.

Nothing beats a fruit jar or jelly glass so well as dipping the cap or cover, after washing, into hot Paraffine.

Ask for our anti-stick Paraffine Paper Pad for ironing day. It keeps the sad-iron smooth.

STANDARD OIL COMPANY
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HARRIS LITHIA WATER

NATURE'S SOVEREIGN REMEDY.

It is acknowledged by the best physicians that "Natural Diseases" are more often cured by "Natural Remedies" than the use of drugs, and those who have made a specialty of the affections of the

Kidneys and Bladder

indorse Harris Lithia Water as being incomparably the best medicine, as its action is mild and purely natural. Send for testimonials, prices, etc. Sold by all druggists.

HARRIS LITHIA SPRINGS COMPANY, Harris Springs, S. C.
Hotel open from June 15th to September 15th.



Official Route Southern Baptist Convention, Louisville, Ky., May 13-20, 1909.

Round Trip Rate From:	
McComb, Miss.,	\$19.25
Brookhaven, Miss.,	19.25
Hazlehurst, Miss.,	19.30
Crystal Springs, Miss.,	19.25
Jackson, Miss.,	18.25
Canton, Miss.,	16.75
Durant, Miss.,	16.70
Winona, Miss.,	15.70
Grenada, Miss.,	14.95
Sardis, Miss.,	14.95

Tickets on sale May 10, 11, 12 and 13. Limited to leave Louisville not later than May 22, 1909 except extension to June 11, 1909, may be secured by deposit of ticket and payment of \$1 fee.

A special tourist sleeper and first class coach for the Baptists will leave Jackson, Miss., at 2:25 p. m. on Tuesday, May 11th arriving Louisville 7:50 the next morning. Double berth (accommodating two persons) rate \$2.25. Requests for berths should be sent in as soon as possible.

For further information address

R. D. Owen,
Ticket Agent, Jackson, Miss.

A. S. Haines,
D. P. A. Jackson, Miss.



BRAND NEW
\$300 Piano for \$195

A saving of exactly \$105. That's what comes to you in actual cash credit if you become a member of the

Mississippi Valley Piano Club

Membership limited to one hundred. We buy the instruments for all the members, at once order and thereby receive a large discount from the manufacturers that they do not allow on smaller orders. That is the secret of a brand new \$300 high-class piano for \$195. You get the piano as soon as you join the club and you pay for it practically on terms of your own making—either cash down or

On Small Monthly Installments

These pianos come from the factory of a celebrated maker and are used by musicians of prominence all over the country. They are particularly noted for their easy, responsive action, velvety touch, brilliant tone and marvelous durability. We guarantee them and thereby give you absolute protection. Come on, and try one, and we will let it to you or we will return it to you or we will refund you the money if you are not satisfied. If you have an old piano to sell, we'll buy it. Write today! Give us your name, your new order, the description of your piano plus

Reuben Brothers
 Memphis, Tenn.

Address _____

Enclose the coupon properly signed.

Mississippi Valley Piano Club, P. O. Box 57, Memphis, Tenn.

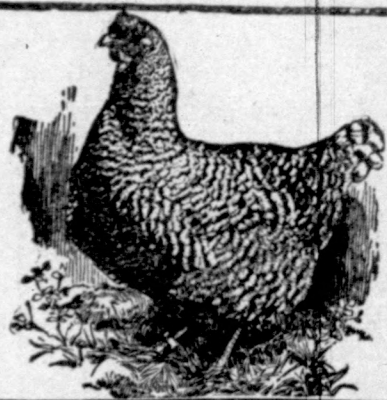
Send this out and mail it to _____

Chicken Cholera

Is your most dangerous foe, Mr. Poultry Breeder. If prompt action is not taken, it may result in the loss of all your poultry. However, by promptly using the proper treatment, you can not only prevent the spread of the disease through your flock, but you can also save many of the chickens already affected. If you will examine a chicken that has died of cholera, you will find the liver enormously enlarged and discolored. The intestines also are inflamed and disordered. But if, when the cholera first appears, you will give your fowls liberal doses of *Black-Draught Stock & Poultry Medicine*, the liver will probably remain normal and the treatment will also cleanse the intestines of the cholera germs. You should also disinfect thoroughly the houses, ground, feed and everything within your poultry yards.

When you have successfully combated the disease, you should continue the use of *Black-Draught Stock & Poultry Medicine* in smaller doses, as a tonic to put your fowl in the best condition.

Many well-known breeders use and recommend this medicine. Try it.



BLACK-DRAUGHT STOCK & POULTRY MEDICINE

Sold by All Reliable Druggists and Dealers.

P 6



Pullman Drawing Room Sleeping
Cars between
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Young and Middle Aged People
are wanted to prepare for positions in Banks,
Business Houses and R. R. Offices, paying
from \$50.00 to \$150.00 a month, and offering
rapid promotion to the ambitious. We
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Calls by Appointment.

JACKSON, MISS.

who are opposed to tigers, do not want to take the responsibility of opposing them. No, they avoid the courts and turn the whole matter over to tiger crowd. And if some do seek to have the law enforced, they are likely to have their homes burned, or, even to be assassinated if an opportunity occurs. But with all these difficulties, it is best to invoke the protection of the law.

From the nature of the case, direct testimony is hard to get. It is indeed, difficult, unless some one will buy for the purpose of exposure. And there is great prejudice against that kind of testimony. Some think that such evidence should be rejected, even though corroborated by other testimony. The reason for this is it was done by secret service. The United States government uses secret service, and according to a recent statement of the President, cannot get along without it. The State of Mississippi uses such service, and in the case of the white caps, it relieved us from a great evil, and the one who did the work is today one of our honored citizens. David used secret service to defeat Absalom's rebellion, and God gave this detective power to defeat the counsel of Ahithophel that David might escape.

In the light of these facts it becomes ludicrous, not to say nauseating, to hear the wailing and gnashing of teeth that goes up from the tigers and their hench-

men, when they, as everybody knows, are living a life of hypocrisy, perjury and anarchy. Yet they are shocked beyond measure that some one should buy their goods and then tell it. Such hypocritical howlings are enough to offend the sensibility of a government mule. Let us put down this evil and if we have to resort to detective service to do it, surely there is no cause that calls more loudly for such help. It were better to secure such testimony than to let this demon of destruction flourish in our midst by feeding upon the characters of our boys. These criminals are willing to drag men down, rob wives of their husbands, women and children of their bread, bribe juries, corrupt witnesses, hire drunken attorneys with free drinks, assassinate character, and even life itself, to glut their lust for money; but let a detective turn up in court, then they are so shocked that they rave like a mad dog at the water's edge. They appeal to the honor of the public mind for protection!!

If we would save our boys, our homes, and our freedom from the rule of outlaws, we must enforce the law against this hydra-headed monster, the blind tiger.—J. P. Williams in Silver Creek Star.

And Build Up the System To Drive Out Malaria

Take the Old Standard GROVE'S TASTE-LESS CHILL TONIC. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effective form. For grown people and children. 50c.

Cancer Increasing.

While statistics show that Cancer is on the increase—that each year adds thousands of victims to this disease—fortunately, great achievement has been made in its treatment and cure. Pioneer among the specialists on Cancer is Dr. Bye of Kansas City, Mo., who has probably treated and cured more cases than any other physician. To give the afflicted an understanding of the nature of Cancer, also to prove his success to those who wish to investigate, he has published a book, "Message of Hope," which will be sent free to any one writing Dr. W. O. BYE, Ninth and Broadway, Kansas City, Mo.

STATE OF MISSISSIPPI,

To A. J. HUDSON:

You are commanded to appear before the Chancery Court, First District of the County of Hinds, in said State, on the 1st Monday of June, 1909, to defend the suit in said court of Mrs. Annie Hudson wherein you are a defendant.

This 29th day of April A. D., 1909.

W. W. Downing, Clerk.

By Minnie S. Herbert, D. C.
J. C. Ward, Solicitor.

For HEADACHE—NICK'S CAPUDINE.

Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It is liquid—pleasant to take—acts immediately. Try it. 10c, 25c and 50c, at drug stores.

LIFE A BURDEN

Pains, from which women suffer, often make living unendurable.

If you are a victim, do not remain one. No need. Most of such pains are preventable, curable.

Others have obtained relief, through Cardui. Why not you?

At least it can do no harm to give Cardui a fair trial.

It may be the very medicine you need.

Hearken to the words of Mrs. Mattie Campbell, of Ratcliff, Tex. She says: "Two years ago my health was very bad. I suffered untold misery every month. I ached all over. Life was a burden to me. At times, I wished for death, to end my suffering."

"At last I decided to try Cardui. I took one bottle and it helped me so much, I bought \$5.00 worth. That kept me in health for one year, and saved a large doctor's bill. I took six more bottles, and now I can say that Cardui has stopped my suffering and made life worth living. I would not be placed back where I was, two years ago, not for this whole world rolled at my feet."

Try Cardui.